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A FEW
QUERIES

Relating to the
Practice of Physick,

WITH
Remarks upon some of them.
Modestly proposed to the serious
Consideration of ~~the~~

~~of the~~
MANKIND,

IN
Order to their Information how their
LIVES and HEALTHS (which are
so necessary, and therefore ought to
be dear to them) may be better pre-
served.

By H. Chamberlen, Physician in Or-
dinary to the late King *Charles the II.*

L O N D O N,

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CHRYSLER

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A F E W
Q U E R I E S

Relating to the
Practice of Physick,
W I T H

Remarks upon some of them.
Modestly proposed to the serious
Consideration of Mankind, &c,

Q^I. **W** *Hether every Sickness
and indisposition in
humane Bodies, as
well Acute as Chronical, doth not arise
from the change of useful, nutrimental,
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and natural humours into vitious; and whether such change is not chiefly, if not only caused by an Error of some of the six Non-naturals in the sick Patient; or, if Hereditary, in their Parents?

The Author is inclin'd to believe, that all Diseases proceed only from the alteration of Good Humours into Bad; for all Persons may enjoy perfect Health, if some change within them did not hinder. Nor doth it appear to this Author, that any other entrance for Diseases hath been anciently or lately discovered, besides the said six Non-naturals, which are agreed to be as Follows, 1. Air, 2. Meat and Drink, 3. Motion and Rest, 4. Sleep and Watching, 5. Excretion and Retention, 6 and lastly, the Passions of the Mind. Under some of which, as Excretion and Retention, may be justly comprehended, Stinging, Bruising, Wounding, &c.

2. *Whether Sickneſs, or that preternatural Something, thus introduced, can ever be removed, till ſuch vitiated Humours ſhall be either changed again into good, or expell'd the Body?*

If there is a third way to free Patients from Diſeaſes, beſides Evacuation and Alteratives; ſuch as know it, will do well to oblige the World with it.

3. *Whether theſe bad Humours can be any more altered and reduced to their primitive Excellence and Order, than Curds and Whey can be reduced again to good ſweet Milk?*

If this be impoſſible, as the Author is apt to believe it is; then 'twill be in vain to hope for the recovery of Health by Alteratives: For, though the Body and Blood can be alter'd by ſuperinducing natural Juices, as the bad waſts, yet the bad parts of the Blood, or the ill Humors mixt with it, can never be changed to any good

purpose. And that which probably deludes some into a contrary Opinion, is, that when Health is restored by insensible Perspiration or Evacuation by Urine, &c. without any more manifest discharge by Siege Sweat or Vomiting: Tis presumed though it be no natural consequence that the same individual bad Humours are totally changed into Good, for life being a continual Flux, daily wasting and requiring daily supply, 'tis not to be doubted, but, as the bad are consumed, Nature is daily furnished with a better Juice from wholesome Food; so that the bad decaying (which is a sort of Evacuation) faster than they are again recruited, Health returns of course after all the vitious Humours have been so consumed. But there hath been farther objected against this Opinion, that Pleurifies have been sometimes cured by Alteratives only, without Bleeding or other

ther manifest Evacuation; and that prick't and decay'd Wines have been also recovered from their Acidity, &c. by Alteratives: In answer to which may be offer'd to second Consideration, that *Non causa pro causa* hath made many, if not most of the mistakes in the World, and this probably amongst the rest: For 'tis not unlikely, but that such Pleurisies were cured, either by Evacuation, though less manifest, as by Urine or insensible Perspiration; or else by precipitation or depositing the peccant matter on a less noble part, separating thereby the Humours from their Impurities: For, if the whole Mass of Blood had been corrupted, it had been impossible to mend it, and the Patient must have died; because in this acute Disease *Non dantur inducie*. And, when there is only a Separation from the Blood of the corrupted Humours mixt with it, without any expulsion,

pulsion, it can be but a truce, or shifting off the present inconvenience, and no cure; a kind of purging the Blood, but not the whole Body, which still remains affected, though possibly not after the same manner.

As to the Wines 'tis certain, that the greatest part of them was no otherwise Acid, than Water made so with a few drops of *Spirit of Vitriol*, which are sometimes cured by an *Alkali*, or by the heavy parts settling by their own weight to the Bottom, as new River-water is purified when Muddy; and sometimes by the help of a Ferment as in compound Liquors, where the lighter parts flying upward, becoome a Cap or Head, as they call it, on the top to preserve the Liquor, and the heavier parts are precipitated to the Bottom, leaving the Wine pure and sound in the Middle; but this change is no other, but a Separation of the Acid or Noxious parts.

parts from the rest of the Wine, which (the Cask still retaining all the hurtful parts within it, as before, though not in the same manner and mixture) will upon every the least disturbance be again out of Order.

4. *Whether 'tis possible Health can be restored by any other means than Evacuation only, either by a natural Crisis, or by Art?*

Such as grant the Premises can never dispute this Point; but the following instance, amongst many others, that might have been quoted, may end the Controversie, viz. Patients recovering out of the Small Pox, where no Art was made use of, might have been saved only by a critical Expulsion of all the peccant matter through the strength of Nature. And, whenever that matter recoils, or is struck back, and not afterwards sufficiently expell'd by Nature, the Patient must die, if Art doth not assist

to drive it out by Sweat or otherwise.

5. *Whether when Poison is received into the Body, there are not very few, if any, that dreams of curing such a Patient by only Alteratives? And whether they do not rather unanimously agree to expel it by all the skilful ways, and with all the speed possible?*

If this be daily practice, as the Author doubts not, the same reason may hold for Diseases, which are as truly Poisons bred in the Body, as the other that is taken inwardly, and every way as Dangerous: And as there are degrees of Poison, so there are of Diseases, some more some less injurious or mortal; but, still all must be expell'd sooner or later, the Weaker as well as the Stronger.

6. *Whether in a strict sense there is any such thing as Poison?*

Some say *Van Helmont* was of Opinion there was not, and the Author sees no cause to differ from him; for,
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God made all things good and useful to Mankind, but our folly, and ignorance of the right use and just Dose of many things, makes their excess Dangerous and sometimes Mortal: Even Roast-beef, Brandy and Opium in too large Doses surfeit and kill, when Arsenick and Precipitate, if justly dosed or under dosed, do no hurt, but many times much good. Now that hath only been esteem'd Poison, which can kill in small quantities, and not that which can only kill in great, though they were equally injurious to the Persons kill'd by them; nor is there any great difference betwixt Poison bred in or received into the Body, when equally hurtful, both being preternatural, and to be expell'd, before the Patient can be safe.

7. *Whether it is not absolutely necessary for a Physician to be able to determine skillfully, with respect to Patients,*

tients, Disease, Age, Strength and Sex, what Evacuation is most suitable as to Manner, Season, Quantity, and Number?

Hipocrates say, Quo natura tendit tinde, dum Natura movet move, and if Evacuation only cures, 'tis fit it should be well understood.

8. *Whether a Physician who treats his Patient with as much Art and Diligence as any other could, omitting nothing requisite, nor directing any thing hurtful or unnecessary, may justly be blamed, should such a Patient miscarry by some unexpected dangerous accident, lurking in secret beyond any Mans discovery?*

Whenever the like happens, the Physician ought not to be blamed, because it was not his Fault but his Misfortune, and not within the power of any known Art to be prevented; for, no Man blames a skillful and industrious Husbandman, because (after

ter he hath cultivated his Land with all the Care and Art imaginable) his Hopes are blasted, and his Crop destroyed by an unexpected ill Season. Hence may be observed, that good or ill success alone is not sufficient to guide our Judgments, but that we must suspend our Censures till well instructed in every minute circumstance; for the interposition of sundry Accidents, not always to be foreseen, may much alter the Case; nor must a Physician by such accidents be frightned into too strict caution, which may be as prejudicial as too forward Rashness.

He that regardeth the Wind, saith Solomon, shall never Sow; and though all that may happen, deserves mature consideration;

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yet if that should hinder Action, Physicians must resolve to sit still, or do no good. General success in like difficult cases, may direct our judgment, though 'tis not advisable to be too forward to censure the success of Physicians or their Methods, without being very well acquainted with both, least it prove not only injurious to them, but very prejudicial to such as might have received benefit from them, had it not been for such Scandalous, Foolish, or false Reports, which may sometimes unintended injure the reporters Friends as well as others. No Physician is to be blamed when his Patient dies, unless his own greater care, or anothers better skill could have prevented it.

9. *Whether any Patient who is likely to live without purging can be too weak to be relieved by Evacuation? Since, as before proved, no relief can be reasonably expected without it: And whether the sooner 'tis submitted to, it is not the better?*

If they are able to live without artificial Relief, and removing their Disease, they will certainly be much more so, if part of, or all their Disease shall be removed; *obsta principijs, sero medicina paratur*, is a known rule and very fit to be followed.

10. *Whether Patients, too weak to be relieved by proper Evacuation, can be strong enough to recover Health without it?*

It is not likely, because that Disease which hath reduced them from full strength to so low a

degree of weakness, must certainly if it continues, increase the weakness, if not destroy the Patient; but, if Purging carries off most part of the Disease, which weakens the Patient, Nature hath the less to contend with, and consequently may master the remainder, and recover strength: Therefore a Patient's weakness can be no sufficient argument against Evacuation, unless the Disease be already quite expelled by Nature, and then there may be no need of it. For a thinking Soldier will hardly ever judge his condition the worse for having the numbers of his Enemies lessened, let the success be good or bad.

II. *Whether the most powerful and effectual Evacuations, by some called*

called violent, are not when discreetly used, the most proper for the weakest Patients, and to be persisted in with the smallest Intervals of rest.

Certainly they are, and to be continued, if weak Patients have little or no time to trifle away. The Fatal consequences of timorous and needless delays ought by all means to be prevented, and Diseases not suffer'd to increase again by long respits, as they, as certainly do, as Hair and Nails grow after cutting. If indeed strong Patients squander away some time, they have still enough left with strength to recover such loss; though such hazards are never commendable; for seeming weak Diseases have by delays at length kill'd the strongest Patients, and where Life and Health

are concern'd, nothing ought to be put to an Adventure. The Doses are to be proportioned to the weakness of Patients, but the Indication is still the same: For Example, if nothing besides a Vomit can cure some Diseases, the Vomit must be taken in a smaller Dose, than robust Patients do, or the Sick Person must die.

12. *Whether the loss of Strength, occasioned by Diseases, can be ever restored whilst the Disease continues in the same Vigour? And whether weakness proceeding from the Operations of Evacuating Remedies, doth not usually cease soon after the Operation is over?*

Effects alwaies wait upon their Causes, *ablata causa tollitur effectus*, and where no impediment hin-

hinders, Nature soon recovers Strength.

13. *Whether simple weakness being only an impotency or incapacity of Nature to perform the necessary duties of Body and Mind, and alwaies free from any sort of Sickness, Fever, or Pains, else it must be more than simple weakness, may not be removed by good Diet only?*

Probably it may.

14. *Whether a weak Patient may not as well hope to recover his perfect Health without Evacuation, as that he shall grow stronger under his Disease without it?*

Neither is very probable, and therefore tis imprudent to venture it. That some recover without Art, 'tis certain, but very many do die for want of it, who might very well have been saved.
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by it, if they had timely applied themselves to Artists.

15. *Whether the benefit a Patient afterwards receives by expelling with artificial Evacuation the morbidique matter, doth not abundantly compensate his present loss of Strength and Spirits?*

This is daily confirmed in Patients, that, though they are weakned for the present by every sort of artificial Evacuation, soon after find sensible relief and great ease. *Ex conferentibus & ledentibus sumuntur indicationes.*

16. *Whether Patients are not more strengthened by a purge which expells the Disease which weakens, than by Cordials which do not.*

That which removes the weakness is more likely to strengthen than that which cannot. *Impura*

pura Corpora quo magis nutrieris eo magis laeferis. The most which

can be expected from Cordials, which do not empty by Sweat or Urine, is a speedier supply of Spirits to encounter the Disease: though too many of them, as well as of nourishing Diet, may sooner surfeit and destroy than comfort: And 'tis certainly much better to save the Spirits that labour and remove the Distemper by Evacuation; for fewer Spirits can better vanquish a Disease almost master'd, than greater plenty can a Disease too mighty for them. Nor is there any Reason, why Purges and other Evacuations should be so terrible, for they are but a kind of ferment given to awaken Nature to co-operate. Where violent Exercise

cise Weakens, rest and moderate refreshment Strengthens; but where Diseases weaken nothing but their total removal can give Nature afterwards an opportunity to be strengthened by a good Diet, which can signifie little or nothing before.

17. *Whether the inactivity, want or dissipation of Spirits, which renders Men dull, weak and faint, doth not proceed either from the Spirits being clog'd with preternatural humours for want of due exercise, or from an unusual expense of Natural Humours and Animal Spirits; either exhaled by unseasonable Hot-weather, or consumed by tedious labour or violent exercise, or lastly wasted by large preternatural, or imprudent Artificial Evacuations?*

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All Weakness or Faintness without question comes by the want or oppression of Spirits, which cannot alwaies without help extricate or exert themselves when fettered or suffocated with ill humours; nor can they continue, if not daily supplied and increased by good Humours, which often corrupt for want of suitable Exercise, therefore a Patient must necessarily be faint without new supplies, when his Spirits have been wasted by any of the forementioned ways.

18. *Whether any Patient can be either too old or too young, any more than too weak or too strong to use Evacuations, whenever there is occasion for them?*

Surely none can, for if Patients too old or young may be cured

cured without Evacuating Medicines, Persons in their prime may also be so cured, and then away with the Profession; but if they cannot, 'tis not a tenderness but a cruelty to refuse them; besides they can but die with Evacuation, and may live, having a chance for it; when without it in all probability they must die. *Præstat anceps remedium quam nullum; extremis morbis extrema remedia conveniunt.*

19. *Whether the speediest way to restore strength and flesh to Patients exhausted and emaciated by long Sickness, is not to forbid them strong nourishing Food, and order them a spare plain Diet, to use exercise and to be cheerful.*

If this proves the best Method, then certainly the common practice

Etice of the kind Ladies and Nurse-keepers, to stuff the Sick with strong Broths, and good Jellies, must needs be destructive. It is for the most part good things only hurt; because they being agreeable and very nourishing, soon surfeit before one is aware.

20. *Whether, if no Specifick, Cordial, or Alterative Medicine can relieve sick Patients, and expell their Diseases so well as Vomits, Purges, or other Evacuations, any Person may be too weak to take them; and whether 'tis fit any Patient, though never so strong, should be treated with them, if they can only weaken and disorder and can do no more, or not so much as the other Remedies?*

If in this last part 'tis true that Vomits, &c. can do no good but trouble and offend a Patient,

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then all Physicians are highly to blame, that have ever prescribed Evacuations; but, there are Millions of instances to prove, that Evacuations discreetly order'd have not only done no wrong, but abundance more good, than all other Remedies; for there cannot be one Example given, from the beginning of the World to this day, of any one Patient, that ever recovered without some sort of Evacuation Natural or Artificial, the contrary being a contradiction in Nature not to be supposed.

21. *Whether Vomits, or any other evacuating Remedies have often, if ever, caused or hastned the Death of any Patient; or rather whether 'tis not always, or at least for the most part Diseases, which,*
for

for want of Vomits, &c. soon enough or oft enough repeated, destroy Mankind?

That thousands of Vomits, and other Evacuations have been given in all Cases, to all Ages and Sexes, not only without hurt, but also with much benefit, is as clear as the Sun, and also that Diseases daily kill without the help of Medicine. Such therefore, as maintain the contrary, will do well to shew which way Vomits or other Evacuations kill, but, unless he can prove that he hath kill'd as many by Vomits and Purges, as others can prove, they have saved by them, he will do well to spare his labour. Note also that there can be no more danger, nor greater sickness in vomiting with a Vomit, than

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without one; which few Women with Child, and very sick Persons can avoid or are the worfe for.

22. *Whether 'tis not very true, that most die without taking Vomits, tho some may die that have taken them?*

This few, if any will deny.

23. *Whether any dies with a Vomit, who could probably have lived longer without it?*

This some may believe, but 'twill be a great service to Mankind if they can well prove it.

24. *Whether very many have not died for want of Vomits, who had most certainly remained alive, if they had taken them?*

This can never be proved, but may be strongly presumed.

25. *Whether 'tis not the cause or morbisick matter still remaining behind,*

hind, which is dangerous, protracts the Disease, or hastens the death of the Patient, and neither natural nor artifiſcal Vomiting, Loosneſs, nor other Flux, nor Boils, Pimples, nor other Eruptions whatſoever ?

Few ſuffer by what breaks forth or is Evacuated, but by that which remains behind. }

26. *Whether, if Vomits muſt be given, when there are indications for them, and no conſiderable contraindications, they ought not alſo to be repeated, whilſt the indication ſo circumſtantiated continues, ſupporting Nature in the intervals by true Cordials and good Nouriſhment ?*

The ſame reaſon which directs a Vomit at firſt, directs repetitions whilſt it continues with reaſonable intervals, if nothing new appears to prohibit it. 27.

27. *Whether (though Vomits are so very uneasy in their Operation as to make Patients to apprehend them very dangerous) there is really any more danger in taking them, than in taking a Caudle or a Cordial?*

There is oft-times greater danger in forbearing, than in taking Vomits, because the Disease may kill, which they may possibly overcome; but to answer directly, the usual Vomits unless over Dosed, (which is no more than where any other Medicine is so, and therefore not to be supposed to be given by any Physician, though of small Experience,) are not dangerous, for neither the material they are made of is inimical to Nature, nor the action of Vomiting dangerous; for what must then

then become of most Sick Persons, Women with Child and even New-born Babes, who are all generally inclin'd to and frequently do Vomit? Indeed Vomits are so safe, and generally so effectual, that many pretenders to Physick, cherish these terrible apprehensions of them in their Patients to discourage them from their use, that so they may keep them the longer in hand, before they will be cured.

28. *Whether Purging, Vomiting, or other Evacuations, usually called Violent, can be ever so dangerous and uneasie, as Diseases are first and last, or as ineffectual gentle Medicines and Methods are?*

That is, no Physick, judiciously given, can be so dangerous as the Disease, which gentle and
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ineffectual Remedies can never lessen nor vanquish; and that which makes them esteemed violent is the Uneasiness, Sicknes, and Gripings in their Operation, which is effected by only moving the vitious humours, cause of the Sicknes, and therefore ought to be courted and not avoided, since Health cannot be purchased at a cheaper Rate, or without more uncertainty and longer time.

29. *Whether too long intervals of time, betwixt the repeating Evacuations, loseth not many lives?*

Most likely; for the Disease recovers in those spaces as much or more strength and vigour, than it lost by the preceeding Evacuations; but, if indeed Diseases could have their Progress stopt the while, there might be
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some pretence for a delay till the Patient recovered strength ; but they having once gotten an existence, do daily draw to themselves Humours for their support. Thus we plainly see Corns and Warts to continue and increase many years, and so do several other Diseases for their time, though not so apparently.

30. *Whether the Stomach is not originally, or by Sympathy with some other part of the Body affected in most Distempers ? And whether therefore all cures ought not to be begun there ?*

Whilst the offending matter is in the Stomach, and *primæ viæ*, 'tis much the better and shorter way to expell it by Vomits or Purges, than to drive it through all the Meanders of the Body out by the Pores.

Pores. Indeed, where it hath left the *prima viæ* wholly, and is entred or past the Blood, the safest way may be to protrude it by sweat; though as long as there are any remains in the Stomach, notwithstanding part is already past beyond, Vomits and Purges are most proper and beneficial, and ought to precede Bleeding and Sweating, because, if the first region is not well cleansed the others must continue foul; as no Cistern can run clear which comes from a muddy Spring, nor can you clean an inner Room without fouling again the outward Room, having imprudently cleaned the outward first; for every part of the Body derives its Nourishment originally from the Stomach, and an Errour com-
mit-

mitted there can never after be corrected in any other part; but by sending forth those peccant Humours by the Pores, though their gross parts can never pass them easily, but may lodge by the way among the small Vessels and cause Obstructions.

31. *Whether, if Patients refuse to continue under cure, and to pursue Directions till the Disease shall be subdued, it is not probable it will return again?*

If so, then Remedies are not to be neglected, till Disease shall be rooted out, and possible for Health restored; forguish, quiet or natural for Disease many Fevers long their force, if you recover his per-
ing before they even without con-
for a Boat or least towards it; and
Stream to here doth not then remain
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into it, when you cease to row against it without fastning the Boat.

32. *Whether a Fever (being only a greater heat than ordinary unnaturally kindled in the blood by the admission of bad humours) ought not rather to be assisted in driving forth such humours, than to be checkt by the Jesuit's Poudre or the like?*

Most certainly, if the Fever or Ague Fit is not the Disease nor cause of it, as there is great reason to believe, but a strife only between the expulsive Faculty and the humours, in order to the getting out of the Sweat, which is to be done by Nature only. It is not true, 'tis never removed by the strength

strength of Nature without Art. Now, if all or part of those preternatural Juices had been carried off by Stool or Vomit, whilst they continued in the *prima via*, the Fever had either been quite overcome, or in a great measure so moderated, that there would have been the less work for Nature. The Jesuit's Pouder seems indeed to cure an Ague, but oft-times it leaves the Patient in as bad, or a worse condition of Health than before.

33. *Whether 'tis not possible for the present to extinguish, quiet or qualifie the heat of many Fevers long before the Patient recover his perfect Health, or even without contributing the least towards it; and whether there doth not then remain matter in the Body like embers ra-*

ked together, ready for a relapse or the production of seeming new distempers afterwards?

Most Fevers are without doubt daily so quieted by the Jesuits Pouder, leaving the Patient many times in a worse condition without the Fever, than before with it. And the new Diseases which after appear, are believed but by few to be the effect of the preceeding ill cured Fever, tho a little patience and care to observe may convince them, that there is scarce an Ague cured by the Jesuits Pouder, without previous or subsequent Evacuation, but is soon followed by a return of the same, or by a seeming new Distemper; especially Chronical, which had its Original only from the foregoing Ague.

34. *Whether 'tis not possible with God's blessing to prevent the Raging, Spreading and Progress of the Plague, and to save many thousands, who in all probability must have else died in a Plague Year?*

If it were not possible, such Magistrates as have made reasonable provision against it, and such Physicians, who have by their advice encouraged the Magistrates to do so, have been very ill employed; but the possibility may be demonstrated almost to a certainty.

35. *Whether 'tis not as much the Magistrates Duty as their Prudence to provide against the Plague as well as against an Enemy upon an approaching War?*

Both the Plague and Sword are esteemed God's Judgments,

and if it were not lawfull to provide against the Plague, because 'tis a Judgment; for the same reason we ought to make no provision against an Enemy; but the last is allowed by most part of Mankind, and the same reason justifies the former.

36. *Whether the many Persons murtiered in Plague Years by Nurses, or dying for want of Care, Skill, Food, or Assistance, could not have been saved alive by a suitable Provision?*

The Truth of this will not be denied; and though all infected with the Plague were under a necessity of dying as they are not, yet if the above-mentioned might with care be saved, they well deserve it.

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37. *Whether most infected with the Plague, receive it not from others?*

If this is granted, then a seasonable and timely separating the whole from the sick might save them from such infection; so that though all infected were incurable, all the whole by a prudent and skillful foresight may probably escape the infection and live.

38. *Whether most of the Cities, infected in these Northern Countries, have not the Plague brought to them by infected Persons or Goods from Abroad, instead of receiving it from a pestilential Air, as many Believe?*

If it were not communicated by contact, how came it to pass, that in the last great Plague in

England, there were fourty Towns infected by Persons or Goods, known to be brought from *London*, for any one that had neither; and if it proceeded from the Air, 'twas wonderful how *Mortclack* could be so much Infected, and *Richmond* and *Barnes*, but a mile on each side from it, but very little; besides Rains and variable Winds, do always cleanse and change the Air?

39. *Whether any Disease could last long, if not daily supplied from the Body, as Hair and Nails are?*

There is little reason to think it would: But Diseases once existing have a vegetative life like Plants, and will according to their respective Kinds and Duration, unless interrupted by Art or Nature, support themselves by attract-

attracting Nourishment out of the Body; and this was apparent in a Patient the Author had many years ago, and recovered, after she had been wasted by a looseness of Three Years standing, in which time she must have discharged by Stool, at but half a pound a day, above 547 pound, which was near five times her own weight; if therefore it had not been supplied, it must either have ended the Patient or it self in few Months.

40. *Whether all such cures must not fail that are not as justly proportioned to the Disease, as to the strength of the Patient?*

Few will doubt but they must; for, suppose an ounce of peccant matter to be daily prepared, and no more emptied either by Nature

ture or the Remedy, the Disease must necessarily remain in the same state; but if less be emptied, the Disease must increase; if more, it must mathematically have an End. What is further to be considered, is, how to avoid making too much hast for the Patient's strength, with violent Remedies so called, or large Doses; or too little to save his life; for when Diseases ride post, Remedies must not follow a snails pace, curable Diseases must be headed and out-run according to their pace. *Extremis morbis extrema remedia conveniunt.*

41. *Whether (when vitious humours received, bred, or alter'd within the Body, happen to be put into motion, either by their quantity, quality, or other accident) the expulsive*

pulsive faculty is not thereby excited, without ceasing or by fits, to drive them from one part to another, till they shall be either quite expell'd, or the remainder thrown upon some outward or ignoble part, where it becomes a settled Pain, Tumour, Ulcer, Fistula or the like, unless Death ends the strife before.

. It is evident how small a matter is uneasie to Nature, a Moat in the Eye and a small Fibre between the Teeth gives great disturbance, even our natural Humours out of their proper Vessels, as extravasated Blood, as well as the preternatural Humours, puts Nature upon an endeavour to free it self, from what can be no longer useful to it, and thus are both Acute and Chronical Distempers formed, and that which
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continues their periods, is either the Weakness or Situation of the part, or a preternatural Ferment lodged in it, which is a prepared matter like tinder ready to catch Fire, as soon as any Foreign spark falls on it.

42. *Whether, before a Patient recovers, many ill fits do not return in the course of a Disease; and whether, before a patient dies, he hath not many lucid Intervals?*

This is so known to practitioners that it must not be denyed, therefore the first ought not to minister fear or despair if other circumstances are good; nor the last to give hopes when they are not.

43. *Whether Health is not preserved by the several fluids or humours of the Body in a natural or healthy State; and Sickness introduced*

duced by like fluids in a preternatural or unhealthy State?

This seems to be self-evident.

44. *Whether the Spirits, or finer parts of those Natural Fluids, are not active for our preservation; and the Spirits or finer parts of the preternatural Fluids as active for our Destruction?*

This appears no less manifest than the last.

45. *Whether the natural Fluids are not preserved and supplied by a right use of the Six Nonnaturals; and the preternatural introduced by a wrong use or abuse of the same Non-naturals?*

This few will deny.

46. *Whether the proportion of strength and quantity of good animal Spirits is not according to the quantity of the natural Humours; and*

and whether the quantity of evil Spirits and their activity and contrariness to our Natures is not proportionable to the quantity of preternatural humours?

If this be granted, as it cannot well be denied, then must the Duration, Power, and Danger of Diseases with their extent to part or all the body bear exact proportion with the quantity of such preternatural Humours.

47. *Whether as long as there is life, there is not hopes, and whether any Remedy is not better than none?*

Dum spiro spero, præstat anceps remedium quam nullum. For Patients have been reduced to that desperate Condition in the Opinion of By-standers, as no appearance of life remained, and yet
by

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saying, *That he doubts not but extravagant Fancies are as properly a bodily Disease, as a Fever or Fits of the Falling Sickness.* Madness is only extravagant Fancies, and the Spleen but some degrees below it; if therefore the Spleen and Madness can be cured, why not Fancies, which, though a Disease, is much less.

49. *Whether Persons in perfect Health ought ever to take Physick, or Purge; and whether the Unhealthy ought to neglect it one Moment?*

Health *ad pondus* is not to be expected on Earth, but Health *ad justitiam* may, and such are to take no Purging Physick, except in a visible *Plethora*; because it will certainly carry off some Humours which ought not, and *pro tempore*

tempore weaken the Patient by wasting without any necessity or benefit so many of his Spirits, there being no ill Humours to be workt upon which might have recompensed that loss and trouble; but on the other side, a sick Patient ought to lose no time in hopes of being well to Morrow, which deceives many out of their lives; for the sooner they begin, the sooner they'll be cured, and the less serves turn, and they recover with much greater speed and certainty, and less charge than if they delay till they become weak and the Disease strong.

50. *Whether 'tis not sufficient that Medicaments are beneficial, without expecting they should be either easie in Operation or pleasant in Taste?*

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For Medicaments were made for necessity only and not delight, though Food was made for both; because we cannot live without Food: But, if Mankind was wise enough to follow in these matters the dictates of Nature, there would be little need of Physick; so that 'tis God's Mercy we can have our Healths upon any Terms, and the worse the better for a punishment to make us wise and wary to preserve our Healths by Moderation and a Regular Life.

51. Whether 'tis not as vain to expect to be freed from Diseases without Pain or Sorrow, as for a Woman to expect to be delivered of her Children without Pain?

Whatever satisfaction there may be in their Causes, the Proverb

verb tells us, Sweet Meet must have fowre Sauce; so that which is sweet in the Mouth may be bitter in the Belly, and for want of true Wisdom (which is a faculty of discerning remote consequences beyond the deceitful appearance of things) most People are ensnared to their ruin; for Evils have Beautiful out-sides but rotten insides; when Good hath comfort in the end, though not outwardly so charmingly adorned.

52. *Whether 'tis not very prudent, to study to preserve our Healths, to recover it the shortest and safest way when lost, and to submit (before 'tis too late) to stronger means, when gentle are insufficient?*






If Health is the most precious Jewel next the Soul, the wise, that know it, will both study to preserve and recover it, and always use the means though seemingly violent by which they may attain their end with greatest certainty.

53. *Whether violent Medicines ought to be neglected or their use delayed where gentle will prove ineffectual and endanger a Patient?*

If gentle Medicines are equally profitable, 'tis imprudent to use the violent; but, where they are not, 'tis as imprudent to neglect them; *extremis morbis extrema remedia conveniunt*. But much of this doubt would be solved; if the word (Violent) were well understood; some mean dangerous by it, and then such
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Medicines deserve alwaies to be rejected; others powerful and effectual, and then they ought never to be out of use; for 'tis alwaies better to make use of violent Medicines that will certainly cure, than to trust to the weaker and lose time with hazard to the Patient.

54. *Whether all Persons must not either Labour, Fast, use Physick, or be Sick?*

For such as will not Exercise,  must eat Sparingly, and if they'll do neither, they must take Physick or be Sick, unless they have  by the benefit of Nature, Evacu- }
tions proportionable to their }
Feeding and Sloth. The follow- 
ing rule of Health is not con- }
temptible Eat when Hungry, 
Drink being Thirsty, Sleep when }
Drowsie, 


☆ Drowfie, and be never Idle.

55. *Whether great Feeders, if not as great Labourers, must not daily grow from a Horse-load to a Cart-load, or empty a Barrel of Excrements?*

For whatever is not discharged in proportion to what is received, must still remain behind, either for Fat, Diseases, or both.

56. *Whether 'tis not the peccant matter, moved by the Physick, and not the Physick, which in Purging and Vomiting, gripes and makes the Patient so Sick?*

For the same matter gives the like Sicknes and Pain, when moved by Nature without Physick; and Physick gives little or no disturbance, when there is no diseased matter in the Body or none moved by it; *Seneca* says,
Re-

Remedia nulla sunt tam salutaria, quam quae faciunt dolorem. It must needs therefore be a sign, when Evacuating Physick neither gripes nor indisposeth, that either the Patient needed none, or that what was taken, was too weak and improper to do him any good. 

57. *Whether 'tis not much better to give strong and powerful Remedies at first whilst the Patient is vigorous, and the Disease weak, than to delay so long with gentle Medicines, as is too frequently practised, till the Disease is grown strong and the Patient feeble?*

Where the Disease cannot certainly be overcome with gentle means, 'tis never prudent to hazard life by delay, whereby many a Patient hath been lost who might

might have been saved by an earlier application of true and powerful Remedies. *Post est occasio calva, & sero Medicina paratur.*

58. *Whether Soldiers and Seamen, seasoned by the recovery out of epidemical Distempers, attending Camps and Fleets, are not afterwards less subject to fall ill again by disorders, and usually continue in Health a long time after?*

The reason for this seems to be, that such Diseases for the most part consume the greatest part of, if not all, the preternatural Humours at that time in the Body; and it will require again some considerable time before a sufficient quantity can be collected for another Sickness. Besides, Diseases usually fall on the Men, before custom and use hath hardened

hardened them; so that every little unusual Disorder, which prejudiced them at first, hath afterwards no power over them.

59. *Whether any Flux whatsoever had better be stopt in the beginning with Astringent Remedies, or be cured by removing the cause with Evacuation?*

If no Flux or preternatural Eruption can happen, but by something received into the body of a loosening or purging quality; or else by the strength of Nature, endeavouring to free its self of some offending Humours, the first if it ceaseth not of its self, must be removed by some other evacuant the same way or some other; the last if nature proves insufficient to save it self by a critical Evacuation, must have the cause removed

moved by artificial cleansing, and not be kept in to a worse purpose by Astringents.

60. *Whether there is not the same reason and necessity for the Sick to take Physick, as for the Healthy food?*

Tho some may live many daies without Food and not be starved, and some Sick may live without Physick, and it may be, recover; yet none in their wits will voluntarily and knowingly make the experiment, unless they either want Money or Faith in Physick, for Medicine is as much Food for the Sick, as Food is Medicine for the Hungry.

61. *Whether God Almighty hath not as well furnished the World with Medicines for the Sick, as with Food for the Hungry?*

God

God made nothing in vain ; every Herb, Animal, and Mineral have their distinct uses, and properties ; and 'tis the duty of Physicians diligently to examine, and carefully to observe what they are, and how they may be best applyed for the service of Mankind, which is truly called the Art of Physick, and came down from Heaven.

62. *Whether this Art of Physick, or a right knowledge of Nature, and skill in Medicines with their various Operations in Humane Bodies, under different circumstances and affects, is not sometimes better acquired by faithful Instruction, by diligent Observation, and plain demonstration by Practice, than always by hard Study and Reading only ?*

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If Reading and Study, without Instruction and Practice, were the best and only Method of attaining to the highest knowledge in Physick, then ought all Persons, that intend to follow the Practice, to continue at least Fifty or Sixty Years studying in the University, and, when they shall have Read and digested all the Physical Authors and form'd to themselves the best Method of Practice out of the confused heap of Contradictions to be met with amongst them, which is next to impossible, let them then commence Practice: But this at best can be but like a Traveller without a Guide, wandering up and down to the hazard of poor Mens lives. When under the conduct of an able Instructor, the shortest and
best

best ways are Trodden, and the Dangerous and Tedious avoided, and the ready way learnt for the future.

63. *Whether every Doctor in Physick is an able Physician? And whether he that hath most Practice is always the Ablest?*

If *Medicus est qui sanat, non qui garrit, & sanitas est finis Medicina, non lucrum*; Then he must always be the best Physician that cureth most in the same Number and like Cases, and not he that doth not, though he hath taken all his Degrees and the other none; and for such as are not well instructed, they ought to spend some longer time under the care of an Ancient Doctor of Skill and Experience, that they may not verifie the Proverb, That

young Physicians must kill such a Number, before they can be fit for Practice. Again, if bread is not to the wise, &c. it doth not then always follow, that he, who hath most Practice, is the Skilfullest: For, there are many little Artifices to bring Men into Practice, as Bribes, tatling Gossips, &c. which are much more effectual than the greatest Skill without their Assistance, and which no skillful Physician will stoop to use, when on the contrary Ignorant, Mercenary Pretenders diligently courts them.

64. *Whether 'tis not honest to prognosticate the Truth, at least to Friends and By-standers, though not always to the Patient; than constantly to foretel Danger, even when none appears?*

Physi-

Physicians of mighty Prudence and small Integrity ever gain by Frightful Prognosticks ; for, if the Patient dies, their early Prognostick gives them great Reputation for knowing so long before, what must come to pass at last, and if the Patient recovers, the cure is the more Miraculous, because the condition was so Desperate.

65. *Whether Women with Child, and in Child-bed may not safely, when the Disease requires, both Vomit, Bleed and Purge, provided it be with good Caution ?*

'Tis very probable, that the Disease which would have kill'd them for want of those Operations, when not with Child, or in Child-bed, would much sooner do it in both these cases ; because

F 3 Nature

Nature hath not only the strength and power of the Disease, but the hazardous circumstance of a great Belly, or the weakness of Child-bed to struggle with.

66. *Whether a Physician should be chosen for Favour and Affection; or for his Skill and Integrity?*

Wise men choose their Physicians only for the help they expect from them in time of need, which they could have no reason to hope for, if they were not both able and honest. A skillful Turk is preferable to an ignorant Christian.

67. *Whether the practice of Physick is not of late become more a Trade or Profession to gain a Livelihood, than an Art to restore Health and save Lives?*

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The present Methods of Practice seem to be accommodated rather to answer the first part of the Quere, than the last.

68. *Whether Anatomy and Astrology, the first absolutely necessary for a Surgeon, and both very ornamental to a Physician, can better qualifie him for the healing of inward Diseases, than Fidling can qualifie a Barber for Shaving.*

It would be a good Service to the Publick for any to undertake to demonstrate plainly, wherein either helps the cure of any one inward Distemper; because many Students lose too much time in these inquiries, which might have been better spent in observing the Practice of Physick and some great Practitioners; and also because many are apt to put too great a value,

value, as most necessary, when in comparison of other more essential requisits to a Physician, they seem but trifles.

69. *Whether any can be so well qualified to Treat of Diseases, their Nature, Cause and Cure, as a Physician of long Experience, and much Observation?*

Young Physicians should not then be forward to attempt this Province.

70. *Whether Success doth not ever attend the Seasonable use of proper means?*

Then, when Success is wanted, 'tis because the wrong means were mistaken for the right, or the right too late applied, or misapplied.

71. *Whether, as often as God blesteth Persons or things with Success,*

cess, he doth not direct to the seasonable use of means proper to the end aimed at and expected?

To expect God's Blessing without the use of proper means, is not to trust, but to tempt God; His blessing never turns Stone and Sand into good Food and Nourishment, nor preserves any from drowning, who presumes to walk upon the Sea from *Dover* to *Callais*; things improbable may, by God's Blessing, answer a Mans Expectation, as a Man in necessity may sometimes cross to *Calais* in a Wherry, or rotten Vessel, and Escape: But to undertake impossibilities is affronting, not trusting the Deity.

72. *Whether 'tis better for a Physician to be a Knave and increase his Practice by humouring the Fools*

Fools and letting them die their own way; or to be honest and lessen his practice in saving them with methods displeasing, because really there are no other can help them.

An ingenious Gentleman was pleased to say upon this, That 'tis better for the Patient, the Physician should be honest; tho' 'tis better for the Physician to be a Knave.

73. *Whether the Practice of Physick doth not very much want a just and due Regulation, and is not capable of great improvements for the benefit of Mankind? And whether it doth not well deserve such Reformation, since it concerns Life and Health, the dearest earthly enjoyments?*

If the Government would undertake this task, besides the charity

rity to Mankind, it would wonderfully increase their own Glory, Riches, and Power by the increase of Subjects, in saving so many more lives. And that the Government might not be perswaded, they are not fit for such an Undertaking, they may please to consider it was first the Government, that constituted a College of Physicians, which they would never have done, had they not been able to judge of the usefulness of the Art, and 'tis as much in their Capacity, as their Power to reform the Abuses, even as 'tis in Judges to determine Differences in matters of the same Trade, amongst the members of the Trade, when the Arguments of both sides are brought and argued before them. This would

would give a more faithful account of the Abilities of Physicians than common fame now doth, wherein Interest and Affection generally rules.

74. *Whether there can be contrived (if the Government please) any just and proper Test or Standard whereby to try the several Abilities of Physicians much more truly and certainly than any we have at present ?*

This were at least to be wisht, if there were no hopes to reduce it to practice, for not to know how to distinguish the skilful Physicians from the ignorant is next to having none, for want of which most wander without a Guide, and with the Proverb, sooner light on a Snake than an Eel, there being so many pretenders for any one truly qualified
for

for the Practice. Wrong ways are not wanting to misguide Patients, as common fame, which usually proves a Liar; some few mercenary Apothecaries, Midwives, and Nurses, who discredit the rest, by preferring their private gain to the Patients welfare: like the Porters at *Billings-gate*, who prefer the Oysters of that Boat they ply for, though they really stink, before all others, that are truly good, for no other reason than their own Gain. Faction, Party, and the factions of Religion; Relation, Acquaintance, and good Fellowship; Time and Chance; together with a Plausible, Fawning and Flattering behaviour; a good faculty of Gossiping, and using cramp Words; the reputation of a Scholar,

G

lar,

lar, or Traveller, though it were but very little to purpose; and in fine any thing, but real skill, which flights all indirect Artifices, finds not many just and fit Judges, and therefore, stragling in the Dark, but few have the good fortune to meet it. There are commonly two other previous Tests, the first at the University, whether fit to be made a Doctor, the last at the College, whether fit to be made a Member; but neither of these reach the true and necessary Qualifications of a Physician, which is the thing wanted and now desired.

75. *Whether 'tis not a necessary Duty of a Physician to consider diligently the Patients Strength as well as his Disease, and so to adapt the Remedies, as they be neither*

ther too strong for the sick Patient, nor too weak to do them good?

Cito tuto & jucunde, is an old known Rule in Physick, in which this duty is certainly included and always observed by a good Physician; for as, on the one hand, a Medicine too strong may destroy a Patient: So, on the other, one too weak may let them die, which differs little to the Patient. An Eminent Doctor long since Dead, had, in the absence of the Author, prescribed a Course for a person of great Quality's young Child: upon the Author's return he gave (being demanded) the following Opinion of it, That the prescription was proper to the Disease, but not well accommodated to the particular case of the Child, for the Method could not

take effect in less than a Fort-night, and the Child would die in two daies, as it did. This Query is thought necessary to be here inserted; because, no caution is so much urged by the Relations and By-standers, as to regard the Patients strength, which is altogether needless to good Physicians, and very prejudicial oft-times in discouraging them to proceed as they ought. *Riverius* observing the many mischiefs by Womens Gossiping, cannot forbear taking notice of it in these Words, *Nostratium mulierum nequitia, omnes infastos eventus Remediis ascribentium, efficit, ut etiam prudentiores medici metu calumnie ab utilissimis interdum abstineant.*

76. *Whether the most effectual Method to sweeten the Blood, so much and often desired by many, is not to carry off by Evacuation, that which sowres and spoils it?*

The remarks upon the third Query may not impertinently be here considered. All the sweeteners in vogue, either purge by Urine, Sweat or insensible Perspiration, as *Tanbridge, Spam, Sarsa,* crude Antimony, Pearl, Asses Milk, &c. or else 'tis the work of Air and Time, though Remedies often have the credit of the Cure.

77. *Whether the mineral Waters sweeten the Blood by some specific quality, or not rather by a purging or diuretick quality?*

We are certain they do this last, the other is not so apparent.

78. *Whether the Mineral Waters abstracted from Air, Exercise, Company, and the like, are in any respect more effectual or convenient, than other Remedies prepared by Apothecaries, and formerly more in use?*

It is certain the great quantity required to make them effectual is none of their best Qualifications, they may distend the part, and over cool too much, cause Cholicks, and Convulsions; and as all other Remedies are vary'd to the Patients case, so here you must diligently inquire, whether the Patients case will fit the Waters, which 'tis most certain all that go thither do not.

79. *Whether, to make a right Judgment of the Waters for the publick Benefit, a Register ought not*
to

to be kept by a qualified Person, of the Diseases and Inconveniences of all that drink the several Waters; of the accidents that happen in the drinking them, and the success and health of the Patient for at least six Months after?

By this means there would be a true History of the Cures, to inform the judgment of Physicians much better, which can only by chance now direct the Patient right, and consequently 'twould prove much for the Patients advantage.

* 80. *Whether a Cure may not be wrought by a course of Physick, some weeks before the Patient plainly perceives it?*

'Tis as reasonable to judge it may, as for Diseases not to appear till long after the occasion given,

given, which causeth it, and of this there are many Examples. A Cancer in the Breast is not found in some Years after a Blow given, which was the cause. A Woman may not miscarry, in some Weeks after a Fright, which occasioned it. And it is this which makes so many mistakes, both of the Causes and Cures of Distempers. That oft-times cured the Patient, which he believed would kill him, and a Cordial had the credit, which contributed nothing to it. The last Physician and Medicine commonly hath the Reputation of curing though it was the first that did it indeed. If this were not so, there could never have been so many cures for a Tooth-ach, which certainly fail the next time they are tryed;

tryed; but, hapning to be applied, when the pain was going off for the present (as no Distemper though never so violent, but hath Remissions if not Periods) they being the last applied were recorded for the cure, when any other at that time, must have had the same good Success.

81. *Whether more Patients have not died by not hindring, or not removing the Disease with proper and seasonable Evacuations, than by attempting to remove them with Evacuating Remedies?*

Most Persons that die before extreme old Age, might by a natural possibility have had their lives prolonged to Old Age. To Moral possibility many things must concurr, as the Obedience
and

and Wisdom of the Patient, the Skill, Care, and Honesty of the Physician, besides outward accidents, as Murther, Drowning, the falling of a House, and infinite others, without the Power of either Physician or Patient. V. the 21 Query.

82. *Whether the Jesuit's Powder makes not double work for the Doctor?*

Without doubt, his first Business is to cure the Ague with it; the next to cure the Patient of it.

83. *Whether most Fevers do not take their rise from the primæ viæ?*

Most certainly, for though the Air was Pestilential, or the passions Extravagant, if there were not suitable matter treasured up in

in the *primæ viæ*, no sort of Fever would ensue.

84. *Whether, if Fevers begin in the primæ viæ, and are maintained from thence, Bleeding can be so proper a Remedy as Vomiting or Purging; or whether it is necessary at all to Bleed, or fit to begin with it?*

Whatever is seated in the *primæ viæ* is sooner and easier expelled by Vomit and Stool. It may be often convenient to bleed in Fevers, tho'tis but seldom necessary: But it seems preposterous to begin the cure of any Fever with Bleeding except a Plethora.

85. *Whether Patients are not more weakned by Bleeding than by Vomit or Purge?*

If the animal Spirits arise immediately out of the Blood, as 'tis

'tis generally agreed, and that they give strength, then 'tis most probable there are more Spirits contained in an ounce of Blood, than in an ounce of the expell'd Excrements.

86. *Whether it is not highly reasonable to believe, that Choler is the cause of the Disease, and Vomiting the cure; when Patients, that are very Sick, are wonderfully eased and relieved, after having Vomited of themselves without Medicines a quantity of Green, Yellow, or Black Choler?*

This scarce deserves a Dispute, since there is seldom a sick Person, but hath experimentally found a manifest relief after spontaneous Vomiting, though very dangerously ill before. And so, as oft as they Vomit, they are sensible

sensible of a temporary ease, }
which deserves their careful ob- }
servation to convince them of the }
Truth hereof.

87. *Whether every powerful Antidote against Poison doth not plentifully operate, either by Vomiting, Purging, or Sweating, and by driving out Botches, Blanes, Soares, or Swellings, all which are manifest Evacuations?*

88. *Whether a Patients weakness proceeds not from the want of homogeneous Matter, or natural Humours for the Spirits to dwell and delight in, wasted by preceding or present Diseases, or by natural or critical Evacuations?*

89. *Whether Men, after being
tired with hard labour, are not for
the present Weakned, by Emptying or
Wasting of so much Humour and
H Spirits*

Spirits by Sweat through the Pores, which competent rest and food supply again?

90. *Whether any of the last Thirty Years discoveries, or pretended improvements in Physick, Chymistry, or Anatomy have enabled Physicians to cure one Disease more, or any one sooner, safer, or easier than formerly. Or rather whether, being trusted to, they have not delay'd, if not frustrated the cure of many, helped before by old Methods.*

Fluxing with Mercury was both an invention about an hundred Years since, and a real improvement: But what have we got by Spirit of *Sal Armoniack*, *Harts-horn* or *Goddard's Drops*? What benefits appear by the modern use of *Steel* or *Opium*
more

more than formerly? What do the mineral Waters, which Whey and Diet Drinks could not? and there may be added, What mighty good can the Jesuit's Pouder boast of to compensate the many mischiefs it hath caused? Agues were formerly cured, so as it became a Proverb, to be Physick for a King: But now they are so cured, as to plague the Patient many Months and Years after, if not shorten his days.

91. *Whether to begin with the Theory, and after proceed to Practice, is not a preposterous and unnatural way of Teaching, or learning any thing?*

Languages are naturally acquired by Practice, and Grammars are formed afterwards. All ordinary people learn foreign Languages

guages by practice abroad, and not by Rule. Every Mechanick is taught his Handicraft by Practice, and such, as labour at them by Speculation, bungle always at the Practice : The Lawyers join the Practice with the Theory, by spending some time in the practice with an Attorney, or by frequenting the Courts, Assizes, and Sessions. Skill in Physick is best acquired by Education in the Practice under an Eminent Physician. Some of our great Men had that Advantage. Besides the use of Rules is more to preserve the memory of what we have seen and read, and to confirm our Opinions, they being drawn from the practice of many Physicians. *Agendo discis agere.*

92. *Whether any Physician or others ought, considering the many contingences in humane affairs, to tie themselves up so strictly to rules or Method, tho never so well established; as not to depart from the same upon any accident or success whatsoever?*

Pro re nata is a rule in Physick, 'tis therefore presumed, an honest Physician will always govern himself with judgment and caution according to Accidents and Variety of Circumstances.

93. *Whether perfect Health doth not deserve to be purchased, though upon its own unacceptable Terms?*

No doubt, unless People could be perswaded, they might recover it as well upon their own pleasing Conditions. But, since these desirable methods cannot possibly

answer any Man's wishes, how much are they to blame, who deceive Patients to the great hazard of Life and Health, with such false plausible pretences?

94. *Whether 'tis not unreasonable to blame a Physician for not curing his Patient when he would, neither take what was prescribed, nor according to direction?*

This seems to be one of the greatest hardships, that can befall Physicians in their Practice, to be condemned by incompetent Judges, when innocent; and sometimes by strangers, who know nothing of the matter, but by imperfect hear-say, at the same time, when the Friends present are well satisfied, there is no cause of blame. To this purpose a most ingenious Lady of high Quality

lity was pleased to ask a Physician upon making this complaint, Whether he had never been commended, when he did not deserve it, to which, being granted by him, she was pleased to Reply, You must set one against t'other, which, tho it was a most witty Repartee, is far from being equal; for one adversary shall do you more hurt, than ten Friends can do you good.

95. *Whether wise Men do lazily believe all they hear, or do not rather critically examine the truth of it, especially if it is of so great moment as well to deserve the trouble?*

Some men despise all that comes from others; some will not spare time from their pleasures, tho to save themselves, and the
Na-

Nation ; and some out of modesty distrust their own parts ; all these commonly resign up themselves, and are led implicitly by such as they have once an esteem of : but wise Men will never take any thing of moment upon trust, but will labour , till masters of it, and then as it deserves either reject or approve and encourage it.

96. *Whether 'tis possible to discover by the Urine, that the Patient keeps a Coach?*

Tho the inspection of Urines is of great use to a Physician, by which much may be discern'd for the benefit of the Patient, and therefore not fit to be laid aside ; Yet all, that foolish People inquire after and expect, is as far from being thereby known, as whether the Patient keeps Mares or Horses for their Coach.

97. *Whether is the more desirable qualification in a Physician, skill or the usual Policy exercised in Practice?*

The first makes a Doctor able to serve his Patient; the last hinders him from being willing, except when he finds it his interest; therefore (when it appears better for him to let Patients die their own way with comfortable Cordials; or at least to struggle with the Disease without true help to the manifest hazard of their Lives, than to save them with Medicines in Taste, Operation or their prejudice disagreeable to their Humours and Fancy) his Policy makes his skill and integrity to submit to his interest, and to prescribe something, tho very insignificant, to amuse the Friends,
that

that they may not think him careless and idle; and then fight Dog fight Bear: fight Nature fight Disease; and, if it succeeds well, the Physician hath the Credit and the more Money, because cures by Nature are not so soon wrought as by Art. And, if ill, he yet preserves the Reputation of a Careful, Tender Hearted, Safe Doctor, and is not in the least blamed.

This indeed is a common, but not a very honest way of proceeding, occasioned at first by the Patient's Folly, and continued after by the Doctor's Cunning, not easily tempted to Sacrifice his Reputation to the censures of an unthinking People, that do not, and hardly ever will, understand their own good.

98. *Whether the same Reason which persuades many there is an Antidote against every Poison, may not as well convince them, there is a Remedy in Nature for every Evil: only we want skill to discover the Remedies, at least, to apply them in due Season.*

99. *Whether 'tis not safer for a Doctor to let his Patient's die their own way with a gentle wrong Method, than to endeavour to help them with a rough right one, and to miss?*

'Tis very probable it is, for the gentle method displeaseth none, and the Doctor, though he never endeavoured to save the Patient, still continues his Interest and Credit in the Family, because the Patient and Friends believe he did, not being able to judge; but on the other hand,
the

the Doctor, that endeavours to save, and misses, shall be esteemed a murtherer, because of the seeming violent Medicines used and be discarded and hated, though he used the best skill then known to save the Patient.

A

A
PROPOSAL,
For the better Securing of
HEALTH,

Intended in the Year, 1689.
and still ready to be Humbly
offered to the Consideration of
the Honourable Houses of Par-
liament.

THe Bills of Mortality, as
well as the many poor Dis-
eased, have given some a just oc-
I cation

caſion to Reflect on the great Numbers which Annually Die within the City of *London*, and parts adjacent, comprized in the Weekly Bills of Mortality; where- of very many, by God's Bleſſing upon the true Methods of the Art of Phyſick, and an early applica- tion for Help, might in all pro- bability have been preſerved a- live.

Therefore, in order to ſo good and great an End, it is humbly propoſed, that a more compleat practical Conſtitution of Phyſick according to the following Schem, may be upon rational Demonſtra- tion Eſtabliſhed; whereby Care may be taken, that all Sick, as well Poor as Rich, ſhall be Ad- viſed and Viſited, which needful, by Approved, Skillful Phyſicians,
and

and Surgeons ; and furnished with necessary Medicines in all Diseases, for a small yearly certain sum Assessed upon each House, not exceeding for the greatest Family, nor under for the meanest, that are not Objects of Charity : Which respective Sums will not be the third part of what is now spent, only in Apothecaries Bills in a Healthy Year. And for this every Individual Person of the Family, as well the Lodger and Servant ; as Master, Mistress and Children, shall, when there is occasion, be sufficiently accommodated : Whereas many at present miserably perish without the least Care, and for want of timely and skilful Assistance. In short, it's proposed to serve all the Families, Rich and Poor, Lit-

tle and Great, within the City and parts adjacent, much better and cheaper than at present, with Visits, Advice, Medicine, and Surgery.

It is also further humbly offered, That effectual Care be taken that the Laws already in being may be revised and amended, which provide for the Sale of wholesome Flesh in the Markets; and that Bread may be well Baked; Wine not Sophisticated; Beer well Brewed; and the Houses and Streets well cleansed from Dirt and Filth: All these being very common causes of Diseases and Death.

This

This Constitution may consist of the following Members, more or fewer, as the City Occasions and Necessities may require.

First, Ten Noble Curatores, both to Protect and visit the College.

Secondly, Physicians.

One Super-Intendent or President.

Two Sub-Intendents.

Three Senior Heads of the College

Four Junior Heads.

Fourteen Senior Visitors.

Seven Principal Secretaries.

Fourteen Junior Visitors.

Seven Sub-secretaries.

Forty two Chief Itinerants.

Forty nine Junior Itinerants.

I 3.

Seven

Seven Senior Amanuenses.

Fourteen Junior Amanuenses.

In all One Hundred Sixty Four.

Of this Number, besides the three Intendents in the chief College in *Warwick-lane*, there will be Twenty Three Physicians more: As also Twenty Three in each other the Six Colleges. Seven Colleges being thought at present more than sufficient to serve the Bills of Mortality, with Convenience and Ease to the Inhabitants thereof: In each of which Colleges there are as followeth.

One Master, Head or Principal.

Two Senior Visitors.

Two Junior Visitors.

One

One Principal Secretary.

One Sub-secretary.

Six Senior Itinerants.

Seven Junior Itinerants.

One Senior Amanuensis.

Two Junior Amanuenses.

In all Twenty Three.

*The convenient Places for the Seven
Colleges may be*

1. The Present College.
2. *Lincolns-Inn-Fields.*
3. *Near Charing-Cross.*
4. *Near the Poultry.*
5. *Southwark near the Hospital.*
6. *Near Bishops-gate.*
7. *In or about Goodmans-fields.*

Which places are to be published in Print about a Fortnight before the Settlement, that all
may

may know where to apply for help.

Thirdly, *Chirurgeons.*

One Master.

One Deputy.

Seven Wardens.

Twenty Eight Assistants.

Fifty Six Mates.

Twenty Eight Junior Mates.

In all One Hundred Twenty One.

Of this Number, besides the Master and Deputy, at the chief College, there are Seventeen in each of the Colleges, *viz.*

One Warden.

Four Assistants.

Eight Mates.

Four Junior Mates.

In all Seventeen.

Some

Some of which, besides Chirurgery, shall be skilful in the practice of Midwifry, cutting for the Stone, reducing Dislocations, and drawing Teeth in each College.

Fourthly, *Apothecaries.*

One Master.

One Deputy.

Seven Wardens.

Fourteen Assistants.

Forty two Mates.

Forty two Journey-men.

Forty two Sub-Journey-men.

In all One Hundred Forty Nine.

Of this Number, besides the Master and Deputy at the chief College, there are Twenty one in each College, *viz.*

One

One Warden.

Two Assistants.

Six Mates.

Six Journey-Men.

Six Sub-Journey-men.

In all Twenty One.

If the Number of any Exceeds the Inhabitants Necessities, it may be (as they die out) lessened, by not supplying : But if not sufficient, it may be Augmented, so that few or none of the profession may receive injury by this improvement ; but all if possible some benefit.

Induce-

Inducement for this New Establishment of Physick.

I. **T**O preserve Health and save Lives, is always a Publick Good, but more especially in time of War.

II. That Medicine is highly useful to those great Ends, is and has been always the general Judgment of Mankind.

III. That every Good *Quo Communius eo Melius*; but that as Physick is now managed, not only the very Poor, but meaner sort of Tradesmen and their Families, Servants, and Misers, deterr'd by Physicians Fees, and Apothecaries Bills, have little or no Benefit by Physick.

IV. That

IV. That by these means, together with the want of timely and frequent Visits, many die yearly that might be preserved; and Epidemical and Contagious Distempers and Chronical Diseases arise and are propagated.

V. That Physicians and Chirurgeons may (and possible many do) having no Check, or Supervisors, for Lucre sake, prolong Cures, to the hazard of Life; and by new Experiments upon their own single Judgment destroy many.

VI. That Apothecaries may be careless in their Mixtures, or Unskilful; or may Administer things improper or decayed, or tire their Patients with needless and nauseous Medicines for their own Advantage.

VII. Moun-

VII. Mountebanks, and cheats in Physick, are found by Experience, to conduce extreamly to the Ruin of Peoples Healths, and loss, oft-times, of their Lives, as well as of their Money.

VIII. That by this Constitution all those Ills will be prevented, all will have equal Help and Benefit: All will apply in time, since they hope for Cure without fear of Charge: Diseases taken early more easily removed: Frequent Visits will be made, which in acute Diseases are most necessary; changes therein being often so great and sudden, that life is frequently lost for want of a timely Visit. Consultations will be candid, and without Passion or Design, and to be had when necessary, tho of the whole Facul-

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ty,

ty, in difficult cases: Medicines publickly and faithfully prepared will only be given: And Mountebanks, with such others, will hereby sink of themselves, without Law or Trouble.

IX. Nothing will be here concealed, that in its own Nature requires not Secrecy. No Mans Ignorance or Negligence can here be prejudicial, for the Constitution directs all, inquires into and Supervises all.

X. Physick and Chirurgery will be extreamly improv'd, and in a little time, by the multitude of Experiments, recording of Observations, and by mutual and candid Assistance of the Members, come near to a Demonstration.

XI. The Members of both Houses of Parliament as well as
all

all other Strangers, with their Families, tho not House-keepers when in Town, will be attended *Gratis*: And indeed all the Inhabitants of every House, for the small Rate charged thereon, Visits, Physick, and Chirurgery therein included.

XII. The Advantages of this Constitution may be immediately extended to the great Benefit both of the Navy and Army.

XIII. The Improvement of Health, and Preservation of Life, Encreases People, and that Augments Consumption, Trade, Power and Wealth. And many Foreigners will repair hither for Remedy, when incurable abroad, which will also improve Trade.

XIV. The Proposer is sensible that many Objections will be

raised by Prejudice, Interest, and for want of a true Information of the Nature, and Tendency of this Constitution; all which he is ready to answer, and hope the Publick Benefit will outweigh all bye, and little Ends.

XV. The regulation of the Practice of Physick, to make it more Beneficial and less Chargeable, doth as properly belong to the consideration of Parliament, as Divinity, Law, State or Trade, all which daily fall under their Cognizance.

(III)

AN
APPENDIX
TO THE
QUERIES.

Courteous Reader,

SOME matters relating to the preceding Queries, in order to their better Illustration, having been omitted are thought fit to be added here by way of Appendix. As first, to explain further the 20th. Query, Either Vomits can cure the Diseases that nothing else can, or they cannot? If they can, then Infants, old and weak must take them in such Dis-

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If

eases as well as the strong, or die: If they cannot, then are Physicians much to blame that ever gave them to the Strong, any more than to the Weak: For if the Weak can escape dying without them, why not the Strong? If the Strong cannot, why should we expect the Weak should? *Secondly*, To clear the Twenty Third Query, may be considered all the ways, by which 'tis possible Vomits can do any mischief, which are, either the Action of Vomiting, or the manner of its Operation; the evil property of the Medicine; the matter Vomitted; or lastly, the wrong Application. As to the first, there can be no more danger in the Operation of a Vomit, than there is in vomiting without one, the force, strain

strain and violence being the same, when the matter Vomitted is so; besides, if the Action were so dangerous, 'tis not probable that kind Nature would have order'd that young Infants should be so subject to it, and breeding Women being the weaker Sex in a tender condition, and whilst the *Fetus* is also weak, wherefore the Action singly can never be Dangerous. As to the evil property of the Medicines, *Antimony* will be most suspected, for *Carduus*, *Groundsel*, *Thea*, and the like, will be by all acquitted. *Antimony* therefore, the most usual of all Vomits, we find highly commended by many good Authors. It is so innocent that 'tis used in Diet Drinks with great advantage, and is frequently given
to

to fatten Horses, Hogs, and Pullet, nor is there any thing in the Preparation of *Crocus Metallorum*, *vitrum Antimonij* or *Mercurius vitæ* in its own Nature Poisonous; and Experience daily shews that they do abundance of Good. As to the matter Vomited, it must be either injurious, by robbing Nature of so much Good Humour, or by wounding some parts in its Passage with its ill Quality; if the first, it must have been very unadvisedly given, therefore scarce to be supposed; if the last, it must certainly have done more hurt to have continued where it lodged before, than it could in passing only; but of this if an instance could be found, it might give some Satisfaction: For a thousand things are imagined which

which never were nor can be, and 'tis such high flights above common Sense which do much injury to the Art of Physick. As to a wrong application of Vomits, it must be agreed that Fools are not to jest with Edge Tools ; but they are the better for Artists for being sharp. Who would endure to be shav'd by a good Barber with a blunt Razor, which cannot be too sharp in a skilful Hand? therefore if none but skilful Physicians fairly approved were permitted to Practise, there would be no danger of such mistakes. And lastly, the 24th. Query may be further confirm'd by Experience, that Vomits generally cure, not only such Diseases as other Remedies, but often reach those Humours which no other Medicine

☆ { cine can, and consequently cure many Diseases beyond the power of others; for they perform whatever others can, and something more.

The Author thinks himself under an Obligation to add something in the nature of an Apology, to acquaint the Reader, that 'tis far from his intention to give just offence to any, much less to the Physicians, by publishing these Queries; but aiming at the Publick Service, he is desirous to provoke some Learned and Experienced Physicians to inform the World better, to which the Author will thankfully submit, for *amicus Plato, amicus Socrates, sed magis amica veritas*; or else that they would please to reform themselves, that so the Nation may

may reap some benefit by these inquiries.

He could very well have been contented at this time not to have appeared in Print, had not the present Practice of Physick differ'd so much, from what in his many years Experience he hath observed both here and beyond Sea; and *toto cælo* seemed to deviate from the ancient Rules and Practice, without the least visible amendment by any shorter, safer or more certain methods of Healing. Nay, had not many lives been apparently lost by the present tender hearted practice, who, it may be reasonably presumed, had been still alive, had truer methods been used, as well as the Criminals last Executed might have been so, had they not then suffer'd

fer'd, notwithstanding God's time was certainly come, as the good Women say : But, if right courses had been taken with both the Patient and the Criminal, they might have been still alive, and God's time would not have been yet come : For, as God decrees the End, he likewise orders the right means without a miracle to lead to such an End, and they shall be used, and wrong means shall not, when he so pleaseth. The Author therefore thought it his duty to God and Man to cast into the common Treasury, tho it were but this mite, and to expose these few Sheets to the censure of the Candid Reader, who may draw what consequences he please from the manner they are proposed, and either grant or deny, so it be with

with plain and solid Reasons, that truth may appear, and that the publick as well as some Physicians, yet unresolv'd in the subject of several of those Queries, may reap the advantage.

He is not insensible that 'tis more advantageous to be Heterodox with a multitude than Orthodox alone, and that it is much more gainful for a Physician to win the good Opinion by little complacencies of the tender heart-ed Nursekeepers, timorous Patients, and pratling Ladies, than to recover the Healths and save the lives of Multitudes; for if you have never so good success 'tis an easie matter for them to say, if they bear you ill will, 'tis no more than what every body could do; or, It was a small mat-

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ter,

ter, the Patient would have recovered however, or their time was not come.

And when they resolve to excuse a Friend, that hath ill success, they'll tell you, he did all, that Man could do, was mighty tender, safe and careful, the Patients time was come and none could have prevented it, which excuses are current with the World in matters they are not well acquainted with, so that whoever thinks to recommend himself by his skill, will find himself as much deceived as Sir *William Petty*, who, after he had qualified himself for the practice as well as most, that ever undertook it, found when he began it, there was another Lesson to be Learnt, how to humour his Patient's Fancy, and not answer
their

their understandings, which commonly in most Persons is lockt up for hereafter. 'Tis hard to strive against the Stream, when 'tis so easie to swim with it.

The design of these Queries is not utterly to condemn the use of steel or the Jesuits Pouder, and other specificks or methods, but to recommend and revive the old practice of Evacuation, as much more certain, effectual and agreeable to Art, and also to endeavour to remove the too frequent groundless Fears and Aversion to such excellent Remedies, for every thing God made hath its proper use for the benefit of Man, and nothing was made in vain.

He hath the more insisted upon Vomits in this small Treatise, be-

cause, they are so much opposed, and yet so absolutely necessary for recovering that Health, and saving those lives which nothing else can do so certainly, especially in peracute Cases, where but little time is to be lost. And he hopes there are but very few Queries here proposed, but in order to the service of the Publick, he having often met with just cause to wish the inconveniences, they hint at, reform'd. Farewell.

FINIS.

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George Heath Rapin